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ARD ROFFE

A YOUNG LAO WOMAN

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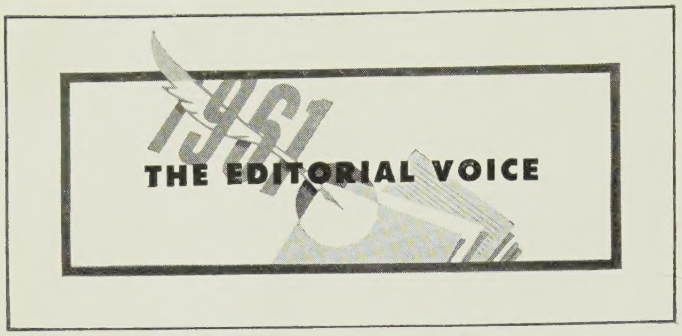

THE INCREASING KNOWLEDGE OF GOD

Without doubt the greatest need of the human personality is to experience God Himself. This is because of who God is and who and what man is.

God is the essence of intelligent, self-conscious life and man is created in His image. God is love, and man is made for God. God and man exist for each other and neither is satisfied without the other. Though God is self-sufficient He has sovereignly willed to have communion with the being He made in honor next to Himself, and He takes every means to secure this communion short of coercion, which would be a violation of man's free will. Were God to override our wills He would be forcing Himself upon us and by so doing would make us a little less than human and so a little less than the being He made for Himself.

That first picture of God and man at the time of the creation shows them in close and openhearted communion. Adam listens while God explains how it is to be with him in his Eden home and lays down a few easy rules for his life on the earth. The whole scene is restful, relaxed and altogether beautiful.

But the communion did not last. Adam's very likeness to God, viz., his freedom to choose, permitted him, though it did not compel him, to make a choice contrary to the will of God. So sin entered and the wondrous fellowship was broken.

Seen from our human standpoint redemption must rank first among all the acts of God. No other achievement of the Godhead required such vast and precise knowledge, such perfection of wisdom or such fullness of moral power. To bring man into communion with Himself God must deal effectively with the whole matter of justice and righteousness; He must dispose of sin, reconcile an enemy and make a rebel willingly obedient. And this He must do without compromising His holiness or coercing the race He would save.

How two wills set in opposition to each other, and both free, could be harmonized was God's problem and His alone; and with infinite wisdom and power He solved it through the redemptive work of Jesus Christ our Lord. Because Christ is God and man He can properly represent each before the other. He is the Daysman who can stand between the alienated man and the offended God and lay His hand upon them both. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

All this is such a familiar part of evangelical theology that it may safely be assumed that the majority of my readers know it already. That is, they know it theoretically, but the experiential aspect of the truth is not so well known. Indeed large numbers of supposedly sound Christian believers know nothing at all about personal communion with God; and there lies one of the greatest weaknesses of present-day Christianity.

The experiential knowledge of God is eternal life (John 17:3), and increased knowledge results in a correspondingly larger and fuller life. So rich a treasure is this inward knowledge of God that every other treasure is as nothing compared with it. We may count all things of no value and sacrifice them freely if we may thereby gain a more perfect knowledge of God through Jesus Christ our Lord. This was Paul's testimony (Phil. 3:7-14) and it has been the testimony of all great Christian souls who have followed Christ from Paul's day to ours.

To know God it is necessary that we be like God to some degree, for things wholly dissimilar cannot agree and beings wholly unlike can never have communion with each other. It is necessary therefore that we use every means of grace to bring our souls into harmony with the character of God.

"Thou art to know that thy soul is the center, habitation, and kingdom of God," says Molinos. "That therefore, to the end the sovereign King may rest on that throne, thou oughtest to take pains to keep thy soul pure, quiet, void and peaceable; pure from guilt and defects; quiet from fears; void of affections, desires and thoughts; and peaceable in temptation and tribulation. Thou oughtest always then to keep thine heart in peace, that thou mayest keep pure that temple of God, and with a right and pure intention thou art to work, pray, obey, and suffer, without being in the least disturbed, whatever it pleases the Lord to send unto thee."

To enjoy this growing knowledge of God will require that we go beyond the goals so casually set by modern evangelicals. We must fix our hearts on God and purposefully aim to rise above the dead level and average of current Christianity.

If we do this Satan will surely tempt us by accusing us of spiritual pride and our friends will warn us to beware of trying to be "holier than thou." But as the land of promise had to be taken by storm against the determined opposition of the enemy, so we must capture new spiritual heights over the sour and violent protests of the devil.

As we move farther up into the knowledge of Christ we open new areas of our beings to attack, but what of it? Remember that spiritual complacency is more deadly than anything the devil can bring against us in our upward struggle. If we sit still to escape temptation, then we are being tempted worse than before and gaining nothing by it.

"Ye have dwelt long enough in this mount: . . . Behold, I have set the land before you: go in and possess the land."

Thy word have I hid in mine heart, that I might not sin against thee.—PSALM 119:11.

Cleansing the Depths of Personality

We never forget anything . . . In the depths of our minds there is a fearful accumulation of every thought, every image, every scene, every emotion we have ever known . . . The danger is that we deal only with the surface of our lives—like washing our hands and our faces and thinking we are clean . . .

By REV. GEORGE B. DUNCAN, M.A.

I BELIEVE that one of the dangers of the age with its increasing pace of life is the danger of superficiality, of dealing with the surface of things, a lack of depth. And I believe that this can affect our approach to Christian living and to what we call holiness or health—separateness from that which is unworthy of God.

We become aware of failure in our lives, of aspects of conduct that dishonor God. Or we become sensible of avenues of conscious thought along which parade imaginations which are unworthy of Jesus Christ. And we seek to rectify these visible evidences of failure or the conscious lines of thought. But we are very gravely wrong if we think that this is enough. It is rather like washing our hands and our faces and thinking that we are clean.

It is not enough to have a clean face and clean hands; that is to say, it is not enough in our Christian living to deal with the conscious or the visible: there are other aspects of our personality that need to be kept sweet and clean and lovely if we are to enjoy full spiritual health. So I come to a verse which deals with the depths of the personality: "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11).

I want to deal first with the existence of these depths, and then with the importance of the depths, and finally with the cleansing of these depths of personality.

I. The Existence of the Depths

Are there depths of human personality which are neither visible nor of which I am conscious? I think that it hardly needs argument that there are degrees of consciousness and of thought that we experience every moment of every day. The consciousness—that of which I am thinking because I am aware of it—is rather like a lighted candle standing on a table in a very large room. Close to the lighted candle the things on the table are clearly visible, and they stand out sharply. Beyond that, with the increasing distance the measure of light decreases visibly until it merges into darkness. The more distant things can be seen only dimly until we get into the realm where the light has faded into darkness, and while things are there, we cannot see them.

For instance, as far as I can tell everybody in the tent at the moment is conscious of the speaker and of his voice. That is right close to your realm of consciousness: it is right in the light. But a little farther off into the shadows, that you cannot see quite so clearly, is what you had for breakfast this morning—that egg that had been boiled too long. Farther off still, and rather more dimly apprehended, is the text of Sunday morning's sermon. Think for a moment and you will pick it up, but you are not quite sure if you can see it. Yes, there it is!

And so I could push further out, away from the immediate moment, out into the realms of consciousness, until we find that we are verging into the darkness to things we cannot recall, to things we cannot see. But they are there, and they happened.

Beyond this area of decreasing light is the area of darkness; and so added to the degrees of consciousness and of thought which I experience there are the depths of the subconscious which exist but which I cannot consciously recall. It is an area of accumulation.

I wonder if you have ever tried to remember a name. It may be that somebody asked you for the name of a certain lady who sits in front of you in church. And you say, "Oh, yes, her name is . . . her name is . . . oh, er . . . er . . . It's Mrs. . . . begins with M, I think. Half a minute. It's there . . . I'll get it in a minute!" And so you wrestle away for quite a long time, but you just cannot recall it. And finally you say, "Oh, I'm terribly sorry. I just can't remember it." And you stop all conscious effort to recall that name. But you do not stop the subconscious effort; you hand over the task of finding that name to the subconscious activity of the mind. And your subconscious mind begins to work at the problem and goes round the files of memory until it locates the name. And possibly two hours later, when

In October, 1959, we published an article by Mr. Duncan, well-known English clergyman. Entitled "Christ's Portrait of a Christian," it received much favorable comment. This present article was delivered at the British Keswick convention last July, and was sent to us by Rev. H. F. Stevenson, editor of The Life of Faith *and of the Keswick messages.*

you have forgotten all about the inquiry, suddenly the name comes up into your mind. The subconscious mind has lifted it and projected it into the conscious mind. That activity was going on all the time, yet you knew nothing about it consciously.

I say this to suggest to you that one of the vital factors in Christian living is to become aware of the fact that these depths of personality exist.

II. The Importance of the Depths

This lies, I believe, in two facts. First, because of what accumulates here. In the illustration of the forgotten name the person might very well have said, "I have forgotten it." But that would not be true. The whole trend of modern knowledge of the activities of the human personality at depth suggests that we never forget anything.

The moment we realize that this is true, that we never forget anything, we begin to realize that the depths of the human personality achieve a tremendous importance because of what is accumulated there. For the depths are not just a garden of memory of beautiful and lovely things; the depths of the subconscious can become a garbage bin of refuse. It is not only beauty that will gather there—lovely memories; everything gathers there. And from the atmosphere of the world which so permeates our lives, from the assaults of the devil with his subtle insinuations and suggestions, and from the energy and the activity of the sinful nature within, there is a fearful accumulation of every thought, every word, every image, every scene, every emotion—the whole accumulation is there in the depths of the subconscious mind.

Professor Henry Drummond, in one of his addresses to the students of Edinburgh University, pushed aside the childish picture of a recording angel with a slate and pencil and he added this: "There is a recording angel. Her pen never scratches, and you never hear it. But the pen never ceases to write. All is written down, but in complete silence. For all you have ever thought, or seen, or said, or done, is registered in your own nature."

The importance of the depths of the human personality lies in what accumulates there; and therefore it lies in the fact not only of what accumulates there but of what originates there. If the subconscious is not only a garden of beautiful memories but also a garbage bin of accumulated refuse, then it is a source of danger, of which we are totally unaware.

I wonder if this is part, at least, of the implication of the words of our Lord when He said: "Out of the *heart*"—from within—"proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies"—and He could have gone on: "anxieties, jealousies, irritabilities, impurities." All these things come from within, and *these* defile a man. It is no good washing your face and washing your hands; it is no good dealing just with the visible and the conscious. We must somehow or other get right down to the depths.

Why is it that some people are continually beset by jealousy, continually troubled with anxiety? Why is it that their minds are continually filled with irritations? Is it possible that the garbage bin of the subconscious is reeking with accumulation, that it is a source of desperate infection and that cleansing is needed?

III. The Cleansing of the Depths

Is there any way, is there any agency, that can somehow penetrate right down into the realm of the subconscious? Is there any disinfectant that can deal with the garbage bin? The psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." There is a verse that always seems to me to be relevant here, although I know that there is another interpretation or exegesis of its meaning—words in Ephesians 5:26 concerning Christ's purpose for the Church: "That he might sanctify and cleanse it with the washing of water by the word." You remember the words of our Lord Himself: "Now ye are clean through the word" (John 15:3).

I suggest that there seems to be here a power that the Word claims for itself, a cleansing power, the "washing of water by the word." "Thy word have I hid" in the depths of my subconscious mind "that I might not sin against thee" consciously. If there is this power of cleansing in the Word, then try it. Let it operate in the place where it is needed. Take time to read it, to meditate upon it; let it sink slowly and deeply into your soul; let it soak in.

I remember a godly woman who was a member of my father's church in Edinburgh commenting on this phrase "that he might . . . cleanse it with the washing of water by the word." She recalled hearing a minister tell how on a Monday he was visiting a member of his congregation. Monday is never a good day to visit a housewife unless you want

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VOLUME 96 NUMBER 2

the Alliance Witness

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Second-Class Postage Paid at Harrisburg, Pa.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to The Alliance Witness, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

Quotes from the Fathers

A house is not clean, though all the dust be swept together, if it lie still in a corner within doors; a conscience is not clean by having recollected all her sins in the memory, for they may fester there and gangrene even to desperation till she have emptied them in the bottomless sea of the blood of Christ Jesus and the mercy of His Father by this way of confession.

But a house is not clean neither, though the dust be thrown out, if there hang cobwebs about the walls in how dark corners soever. A conscience is not clean, though the sins brought to our memory by this examination be cast upon God's mercy and the merits of His Son by confession, if there remain in me but a cobweb, a little but a sinful delight in the memory of those sins which I had formerly committed.—John Donne, 1571-1631.

Christ—The Shepherding Lamb

By PAULA BOGEN

THE best-known and best-loved psalm is the twenty-third. It is quoted by millions of lost people who have never really known God, for they have neglected or refused to accept the salvation which Christ offers. We cannot say "The Lord is *my* shepherd" until we can say "The Lamb is *my* Saviour." "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). Not until we repent of our ways and turn to Him upon whom was laid "the iniquity of us all" can we know that we are safely sheltered within the fold of the Good Shepherd, the Lamb Christ Jesus.

Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). Christ stretched His bleeding body over the cross as a barricade against the adversary and His sheep are safe within the fold. The Lamb on the cross became the door to eternal life for "whosoever will." Christ's promise in John 10:9 reads: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." How wonderful it is to be saved, and to experience the joyful reality of the words "He *maketh* me to lie down in green pastures." How soul-restoring it is to feed upon the heavenly manna in His Word. Truly "he satisfieth the longing soul, and filleth the hungry soul with goodness" (Psa. 107:9). Indeed we can say that He "satiates the soul . . . with fatness" (Jer. 31:14).

The Good Shepherd who gave His life for us wishes to impart to each of His redeemed sheep His abundant life. He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Many Christians are not enjoying the "abundant life." Perhaps this is your problem. Could it be that you are struggling and striving in your own strength to achieve or attain this, instead of letting the Shepherd-Lamb *make* you? Just as He *maketh* us to lie down in green

For the Lamb
which is in the midst
of the throne
shall feed them, and shall lead them
unto living fountains of waters
(REV. 7:17).

pastures (this denotes rest), He also has said, "Follow me, and I will *make* you . . ." Make you what? "Fishers of men" (which denotes service).

If we fully allow Christ to make us rest and to make us serve, we shall experience peace that we never dreamed possible. Our feverish activity for Him in the energy of the flesh amounts only to hay, wood and stubble. Especially is this true when we seek the praise of others for "all that we have done for the Lord." May we "unprofitable servants" learn that it isn't how much work we do *for* the Lord that really counts, but rather how much we allow Him to work *through* us. That is what will stand the final test.

Many people in the ardor of their first love start to follow Jesus with enthusiasm, but by and by their love for Him cools and they begin following "afar off." Could this be your case? Peter "followed afar off," and he denied his Lord. You may protest, "This could never happen to me!" Peter once said so, but had to swallow his words when he committed the very offense of which he had vowed he would never be guilty. "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

Granted that we may never be guilty of literally denying the Lord, still if we allow anything or anybody to come between us and Him we are "following afar off." Christ demands our heart's allegiance to Him and will not settle for less. You will recall that when Jesus called a certain man to be His disciple the man said unto Him, "Lord, suffer me first to go and bury my father." Jesus replied, "Follow me; and let the dead bury their dead." The Good Shepherd demands first place in our lives, and most certainly deserves it.

The Shepherding Lamb seeks to lead His redeemed flock into green pastures of "spiritual blessings in heavenly places in Christ" (Eph. 1:3). Is it not sad that many of His beloved sheep stray from the chosen path and wander into the wilderness? There they find choice herbage, but, after nibbling a tuft of worldliness or sampling a patch of questionable pleasure involving compromise, they bleat with alarm as their tongues are pricked with thorns concealed in the verdant grass. Sometimes the Good Shepherd is compelled to exert severe measures to bring them to their senses. That may cause them to bleat louder for a time, but they will eventually praise Him for His rod of correction.

The vast multitude coming out of the Great Tribulation who have washed their robes and made them white in the blood of the Lamb (Rev. 7:14) will entertain no thoughts of straying from Him. (They have previously laid down their lives gladly for the Lamb who once laid down His life for them. Those who have not been slain by the Beast will perish from starvation because they refused to wear the mark of the Beast.) Nevermore shall they know hunger, save the hunger and thirst after righteousness. As they gather around the throne for praise and worship the Shepherd-Lamb in the midst of the throne shall feed them and lead them unto living fountains of waters.

There is another special company of saints who will never stray from the Lamb. Of the "hundred and forty and four thousand, . . . the

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Miss Bogen is a Hebrew Christian who is giving her full time to missionary work among Jewish people. Another article, "Christ—the Wrathful Lamb," appeared in THE ALLIANCE WITNESS *last March. They are chapters in a book to be published under the title "Behold the Lamb Supernal."*

The Real Battle for Laos

By REV. G. EDWARD ROFFE

FOR many months the politico-military thermometer in Laos has been registering the shifting temperature of a cold war. Now a hot shooting war has finally broken out.

The 1954 Geneva Accord was to have settled the postwar problems of the newly independent states of the Indo-China complex. Viet Nam was divided into two separate units at the 17th parallel. The Communist-dominated dissident forces in Laos were to restore to the authority of the Royal Government the two provinces they had seized and occupied in the 1953 invasion. Then the dissidents were to be reintegrated into the national community, some into the army, others as civilians. The Prime Minister's cabinet was to include representatives of the officially recognized Communist Party and the National Assembly of elected deputies was to be enlarged from forty to fifty-nine. Through a special partial election additional deputies for these new seats would be chosen.

When the election took place Communist candidates won fourteen of the nineteen new seats available in the Assembly. Portfolios were given to two Communists in a coalition government. But endless delays slowed up the turnover of the Communist-held provinces and some of their troops mutinied when it was time for them to be identified with the Royal Army—this, apparently, on instructions from their leaders who were then jailed for treason.

However, in the regular general elections of April, 1960, not a single seat in the Assembly was won by the Communists. They were openly disgruntled, believing that the original agreement provided for a *continuing* coalition government. A month later the imprisoned leaders escaped from jail and probably engineered the revolutionary coup of August which overthrew the duly constituted government and forced on the king and the country a "neutral" government committed to a pro-Communist line. That led to

Rev. G. Edward Roffe is a veteran of many years' service in Laos, having also been chairman of the field for several periods. At present he is on furlough. The article here given presents a clear picture of the situation in Laos, especially as it pertains to our work there.

the opening, for the first time, of Laotian diplomatic relations with Soviet Russia, Red China and North Viet Nam.

The new government placed in power as premier a man who had held the office before. He thought sincerely but naïvely that he could follow a truly neutral policy. Others, among them the minister of defense in the former pro-Western government, felt otherwise. So strong was this latter sentiment and so many were those who defected from the illegal and "neutralist" government set up by the military coup that the new premier gave up and fled in early December to Cambodia. Pro-Western sympathies, already strong in every province, were growing stronger except in Sam Neua, a province on the border of North Viet Nam. Anti-Communist forces soon won back the important centers of Luang Prabang and Xieng Khouang, practically isolating Vientiane, the administrative capital of Laos.

W. W. CONLEY

After the neutralist premier had fled, a majority of the deputies gathered under the aegis of the pro-Western minister of defense, formed a new government in South Laos, and named a new premier. Leaders of this new government, recognized by the king and by the United States, felt by mid-December that they were strong enough to risk pitched battle. They launched the attack on Vientiane Tuesday, the 13th. Heavy fighting raged around the center of the city. According to a letter written December 18 by Rev. M. M. Sawyer, then in neighboring Nong Kai, Thailand, the Russians flew in twenty-five planeloads of guns and ammunition. The barrage of shellfire to which the city was subjected was far more accurate than Lao soldiers ordinarily lay down. This gives support to the widespread suspicion that Communist aid includes military personnel as well as arms and equipment.

Our missionary residence and headquarters property are in the center of the city and were, in fact, in no man's land. One of our missionary residences was hit by machine gun fire before our missionaries were evacuated. Strategic government buildings on every side of our property were hit, and many of them burned.

After enduring two days of severe fighting, the United States Embassy decided to evacuate United States citizens from the city, and Rev. J. W. Whipple, our field chairman, was asked to take the womenfolk of the Mission to safety in Thailand. The entire Vientiane staff left by motor convoy Thursday afternoon, December 15. Crossing into Thailand, they reached Udorn late that afternoon and were flown to Bangkok. Much of Vientiane city was in ruins, but the Mission property was intact at

Rev. Saly Kounthapanya, associated with the Alliance work in Laos almost since its beginning in 1929, became the first president of the national church in 1957.

the time the missionaries left. Mr. Whipple returned to Vientiane on December 19. This was his first opportunity following the capture of the city by right wing forces on December 16.

The light plant had been hit and the city was in darkness at night. Naturally there is considerable looting. This endangers the valuable Mission files, the personal effects of the missionaries stationed in Vientiane as well as of those on furlough, and the stocks of literature. The New Testament manuscripts that represent the fruit of years of arduous toil are among the papers. If they escape being molested, it will be by a miracle of divine protection.

Until Communist pressure finally caused international alarm, Rev. George Tubbs continued to minister in Sayaboury, Rev. T. J. Andrianoff in Xieng Khouang and the Kaetzel family in Luang Prabang. Mrs. Tubbs and Mrs. Andrianoff were with their children at the Mission school in Dalat, Viet Nam. The three stations remained in operation until January 2, when Messrs. Andrianoff and Tubbs proceeded to Dalat and the Kaetzels to Bangkok, arriving at their respective destinations on the 3rd. On that date the field chairman, Mr. Whipple, and Mrs. Whipple were the only missionaries still in Laos. Mrs. Whipple had returned to Vientiane on Thursday, December 22, in time to assist the people of the church in their Christmas celebrations.

The series of crises which began with the coup in August did not interrupt the Bible school at Xieng Khouang. It continued under the leadership of Mr. Andrianoff until the conclusion of the term in late December.

Decisive action is the only language the Communists respect. There can be neither neutrality nor negotiation with those who know no standards other than those of expediency. A government set up by a military coup is called, by them, a legitimate body, while that which is constituted by duly elected representatives of the people is said, by them, to be set up under military duress. Such double talk leaves no ground for honest agreement. The Communists accuse the United States and Thailand of intervention in the internal affairs of Laos, yet they proceed to fly in military equipment and supplies aimed at overthrowing the legitimate government of the people and providing the rebels with artillery to be used to devastate the capital.

Laos is threatened with the possibility of becoming a second Korea. China goes to the absurd length of stating that it will have to consider taking measures "to safeguard its security," as if military action could ever originate in the mountainous area of the Laos-China border to threaten the security of China, or that little Laos could ever constitute a menace to her peace and security. What foreign power, United States or other, using Laos as a base, could ever mount against China an attack that would be militarily feasible?

But to the Communists Laos is of strategic importance. Lying in the heart of mainland Southeast Asia, it could become a staging area in their planned advance toward Thailand and Cambodia. They could bypass or outflank South Viet Nam and Burma in the struggle for the control of Malaya, Singapore and, ultimately, Indonesia.

Communist activity in Laos follows a typical pattern. It is part of an over-all effort on the part of this global conspiracy to enslave the peoples of the world.

It is also a significant aspect of

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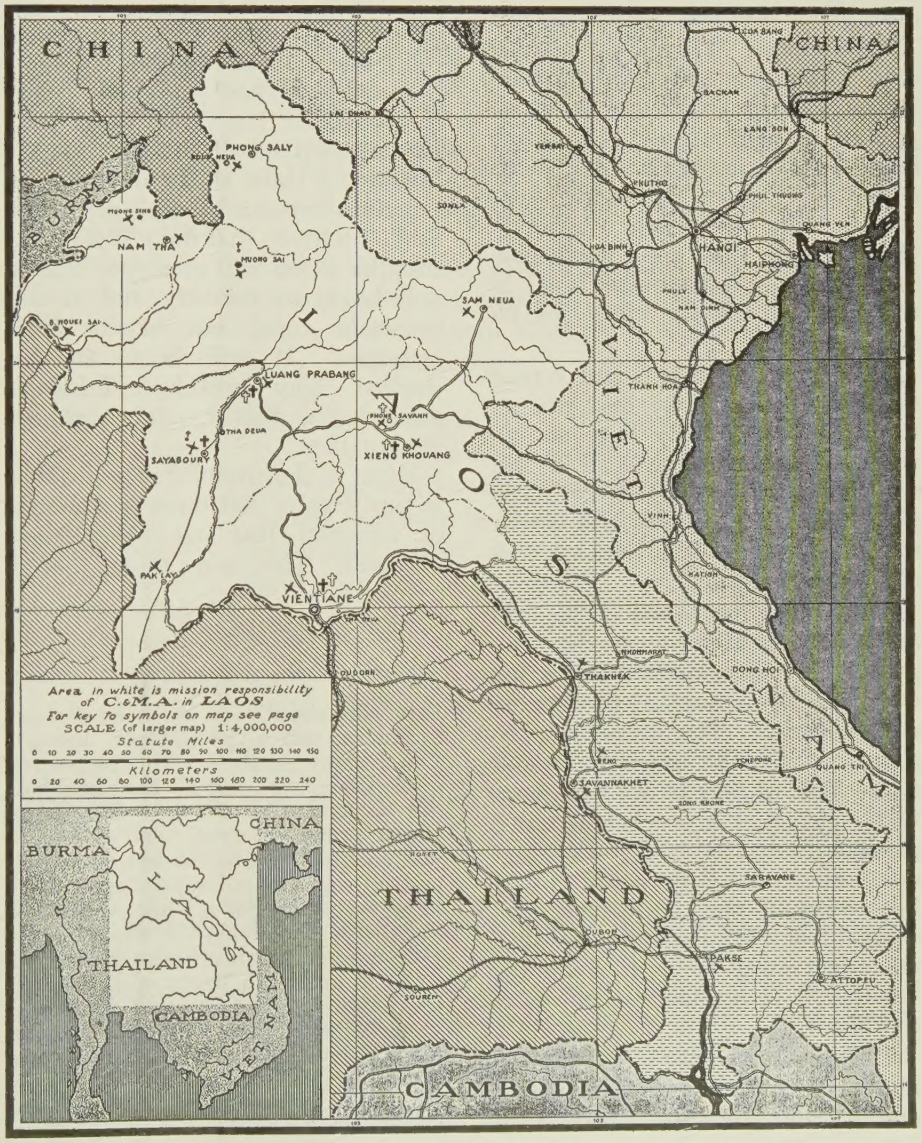
MAP BY M. E. DAUGHERTY



Alliance mission stations (Vientiane, Luang Prabang, Xieng Khouang, Sayaboury) have all been affected by the Communist aggression in North Laos, with the main fighting in Vientiane, the capital city. Communist advance has been from the north and east —Phong Saly, Vang Vieng, Sam Neua, Ban Ban and Nong Het, areas bordering on Communist North Viet Nam. (Viet Nam is divided at the 17th parallel.)

CLEANSING THE DEPTHS

(Continued from page 4)

to be quite certain of finding her in. You find her in on Monday, but usually she is busy. On this Monday the good lady was busy, as he expected, doing the washing; she came to the door with her sleeves rolled up and her arms wet. He said, "I am so sorry, calling when you are busy, but I did want to see you." And she replied, "That is interesting, for I wanted to see you." So he said, "Then I'll come right in, and you can go on with your washing, and we'll talk while you wash."

After they had chatted for a little while she turned to her minister and said, "I did want to see you because I want just to tell you what a help your sermon was to me yesterday." He did not often have people say that to him, and it was a real lift to be told that his sermon was a help. He said, "I wonder what it was about my sermon that was a help to you." "Oh," she said, "I couldn't tell you that." That was rather a letdown. So he looked at her, a little bit grieved, and she sensed it. Then she looked at the clothes she had been washing. "You see," she said, "these clothes that I've been washing?" "Yes." "Well, they don't know how many times they've been rinsed in the tub, *but they're clean for all that!*"

Sometimes when you and I read the Word of God we may not always understand. We may not always remember it and recall it. But we shall be clean, for all that. The power the Word claims is a power to cleanse, and it cleanses the depths of the personality.

The power the Word claims and *the purity the Word gives:* how impossible it may sometimes seem that our minds and hearts will ever be really cleansed. Thoughts of depression have filled our hearts and minds for so long; it may be we have been in the hands of a psychologist or a psychiatrist and he is trying to solve our problems of depression. It may be anxiety, it may be jealousy, but we just feel it is impossible: we shall never get away from it. I wonder whether it is beyond the power of the Word.

I always remember an incident in my study in Cockfosters. I went in one day and saw a great pool of ink right in the middle of the carpet. One of my children, for one of those extraordinary reasons that seem to guide the conduct of children, had deliberately unscrewed a bottle of blue ink and then turned it up and poured the ink onto the carpet; and there it was, a great pool of liquid blue. I said to myself, "Oh, that carpet's finished. It's absolutely ruined." It was a self-colored carpet; never get a self-colored carpet if you have children! Then I remembered that my wife had in the kitchen one of those modern detergents, and I thought, "Well, I'll go and see if it can do anything about this." So I got the packet and shook it all over that pool of ink. Then I took a damp cloth, and to my utter amazement I just lifted the ink out. It came out in a matter of about five seconds. Then I took half an hour to get the detergent out! But I got the ink out.

O my dear Christian friends, if you are troubled with a great ugly blotch in your conscious mind, something that worries you, that has been there so long, and you think, "This is impossible! I can't get rid of this. I've listened to all the sermons on holiness; I know all the doctrines of sanctification. And I can't get rid of this"—I tell you that there is a purity that the Word will give you; and it will begin its ministry, not in the conscious mind but in the subconscious. It will begin in the depths: "Thy word have I hid in mine heart, that I might not sin against thee."

What is the trouble? The trouble in our lives is that there is a source of infection that has never been cleansed. The only thing that I know that can cleanse the subconscious mind is the Word of God. "That he might cleanse it with the washing of water by the word."

There are two approaches to health. There is medicine that is curative. That is to say, a medical approach that makes people who are ill well. But there is another kind of medicine; there is preventive medicine. That is to say, there are measures which can be taken which mean that people do not become ill. You can either deal with people who are ill and make them well, or you can deal with certain circumstances so that people never become ill.

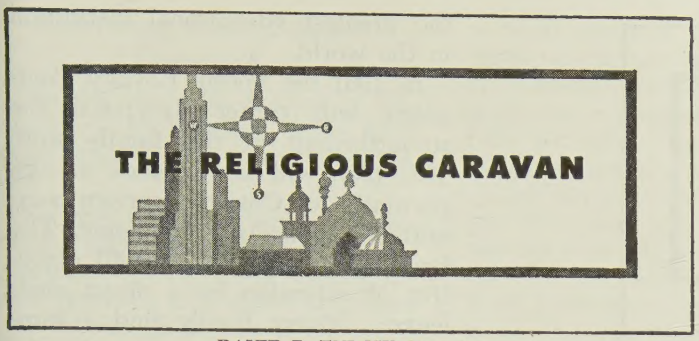
I believe that there are hundreds of Christian men and women who are mentally and spiritually sick and defiled who need never be so. The reason? They have not been washing. When I meet, in the intimate privilege of counsel, with Christian men and women of every kind and stage of development, from young Christians to old and experienced missionaries, I find again and again one simple factor emerges: the Word of God has been neglected and is not hid in their hearts, and as a result the depths have become befouled, the dustbin is dirty and full of garbage and the bluebottles are multiplying. The infection is continuous.

How do you get rid of bluebottles? Chase them with a fly swatter? Well, if you like you can do it that way. But if you have a filthy dustbin outside where the bluebottles breed, you can deal with the bluebottles by dealing with the dustbin. In your Christian life you can go round swatting the sins that are visible in your conduct or conscious in your mind. And you will go on swatting until you are dead. But if you want to deal with them in another way, instead of swatting bluebottles of sin, clean the dustbin.

"Thy word have I hid in mine heart, that I might not sin against thee." O dear Christians, some of you are needlessly ill; some of you are unnecessarily infected. You need not have those thoughts; you need not have those anxieties. Let the Word of God dwell in your heart rightly. Let it sluice through your mind, consciously and subconsciously. Have a bath every day. Oh, let us be clean, and rejoice in it, for His name's sake. ◆ ◆ ◆

On Adversity

How goes time? God has been pleased to visit me with a violent fever. Indeed, I had many conflicts with the powers of darkness, who did all they could to disturb and distract me; but Jesus Christ prayed for me: and though I was once reduced to the last extremity, and all supernatural assistance seemed to be suspended for a while, and Satan as it were had dominion over me, yet God suffered not my faith to fail; but came in at length to my aid, rebuked the tempter, and from that moment I grew better. Surely God is preparing me for something extraordinary.—From the *Letters of George Whitefield*, 1734-39, Vol. I, published by Edward and Charles Dilly, 1772.



DAVID R. ENLOW, Reporter

AT HOME

Nazarenes set record giving: Per capita giving of $142.37 for all purposes in 1960 set a denominational record in the Church of the Nazarene. The increase in per capita giving was about $7.00 over the previous year. The Nazarenes have a membership of 318,588 persons in 4,741 churches. They gained forty-five churches during 1960.

●

"Coffee break evangelism": A Methodist leader suggests a new way to win more persons to Christ: "coffee break evangelism." Harold S. Rogers, of Nashville, director of personal evangelism for the Methodist Church, said that "the average American spends perhaps eighty-three hours a year in coffee breaks." "It would be a significant contribution to Christianity," he said, "if Christians would use some of this discussion time to talk to their friends about Christ."

●

Assemblies of God eighth in number of churches: The Assemblies of God, with international headquarters in Springfield, Mo., ranks eighth in number of churches out of 260 denominations reporting to the 1961 volume of *Yearbook of American Churches.* Churches of the denomination number 8,123 in the United States and 11,901 abroad. Membership of the American Assemblies of God is approximately 503,632, twenty-seventh in the listing of churches.

●

Annual NAE convention planned: The National Association of Evangelicals will hold their nineteenth annual convention April 10-14, 1961, in Grand Rapids, Mich. Dr. Harold J. Ockenga, pastor of Park Street Church, Boston, and past president of the Association, will be the speaker.

●

Supreme Court faces religious controversies: Of the four hundred fifty cases on the docket of the Supreme Court in the current session, twenty-six have some bearing on religion or religious freedom. Items of religious significance include the so-called "blue laws" prohibiting business and commercial activities on Sunday, the reading of the Bible in public schools, laws requiring the public school observance of religious holidays such as Christmas and Easter, distribution of information concerning contraceptives, and the case of a man in Maryland who has been denied the right to serve as a notary public because he is a declared atheist.

Lutheran hymnal to be published in braille: A four-volume braille edition of the *Lutheran Service Book and Hymnal* was published in January. This climaxes a four-year coöperative effort of several Lutheran agencies.

●

Cabinet members active in church: A study of the Cabinet appointed by President-elect John F. Kennedy showed that it includes seven Protestants, two Jews and a Roman Catholic—all active in their churches or synagogues. Protestant nominees include two Presbyterians, two Methodists, a Lutheran, an Episcopalian and a Mormon. Robert F. Kennedy, nominee for Attorney-General, is the only Roman Catholic.

ABROAD

Montevideo to get evangelical radio station: A contract for acquiring the facilities of a radio transmitter has been signed in Montevideo, Uruguay. According to the terms of the contract the station will be used for the propagation of the gospel beginning in May, 1961. The acquisition was implemented by Eugene Jordan, of Radio Station HCJB, in coöperation with evangelical leaders in Montevideo.

●

Listener in Red China writes radio station: Radio Station KSBU in Okuma, Okinawa, has received a reception report from a listener in Red China, it was announced. The news brought joy to those who had labored long to build the transmitter and get it into action. The letter proved that the signal of the 100,000-watt transmitter is being picked up inside Communist China.

●

Eastern Nigerians elect Christian governor: Eastern Nigeria's new governor is Sir Francis A. Ibiam, of Calabar, a Nigerian-born Christian leader known on both sides of the Atlantic.

●

Missionaries murdered: Two missionaries, Elton G. B. Knaus, of New Zealand, and Edmund Hodgson, of Blackpool, England, were reported hacked to death by fierce Baluba tribesmen in North Katanga in the Congo. Since the bodies cannot be found by UN troops, officials believe they may have become the victims of cannibals.

PEOPLE SAY

President Posun Yun, of Korea: "We must have in Korea today quality Christians. I am not primarily interested in the quantity. We have a large number of Christians today, but my observation is that the Christians of years ago were quality Christians. We lack them today and we must have more quality and less concern about quantity."

●

G. H. Achenbach, president of Piggly Wiggly Sims Stores, Inc.: "Something should be done about" the declining practice of saying grace at the table. "We Americans are the best-fed nation in the history of the world. Knowing that millions of people around the earth go to bed hungry every night, who could possibly have more reason to give thanks for their daily bread than we?"

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

Take Your Church to the People

"Other sheep I have, which are not of this fold."

It is obvious that the task of taking the gospel message to every creature can never be accomplished through a ministry to those who are found under the church roof on a given Sunday. The response to the Great Commission must include the discovery of many ways to reach the sheep outside the fold.

This is the thrust of our program for Alliance Sunday schools in 1961.

Extension Sunday Schools

The population trend today is almost totally cityward. The most startling development is the mushrooming of suburbs around great cities. These we must reach by taking our church to them.

The most effective means would be through the establishing of extension or branch Sunday schools. The name "extension schools" has been chosen because it is desirable that sites for these schools be approved by the district with a view to establishing full-fledged churches. This is an evangelistic thrust. This is a coöperative effort supported by the Home Department Bureau of Extension and the National Sunday School Office. You can take your church to the people through your participation in this 1961 project.

The Cradle Roll

The Cradle Roll is an effective extension arm of the church. Through enrolling babies in unchurched homes it is literally possible to take your church to the people. Through constant contact in the home with attractive literature the confidence of the parents can be won and directed toward a desire to give God a place in their lives. Is this extension arm active in your church?

The Home Department

It has been observed that the Home Department is a thermometer revealing the temperature of your church. It shows your regard for those who may never be able to come under your church roof. How much do you really care about those who cannot be counted in "Attendance for Today"? "Is there anyone who cares?" is the silent cry of many who are beyond the ministry of the church, who cannot attend because of illness or old age or because they are hindered by other obligations. Prove that your church does care by developing the extension ministry of the Home Department in 1961.

Family Outreach

The family unit is the strongest unit of society, and yet it is often omitted from our planning. Since parents determine the attitudes their children will take with them through life, it is the responsibility of the church to provide guidance to this, the greatest educational institution in the world.

In 1961 the Spring Loyalty Campaign will center around the strengthening of the family unit. This plan will also include an opportunity for Christian service committed specifically to the home. The family will share in this 1961 objective of extension by a direct challenge: "Every family find a family."

As you meet in the board of Christian education or in the Sunday school executive committee you will discover many ways in which you can take *your* church to the people in 1961.

1961 Calendar Guide

"Building the Church Through Extension"

Winter

February—Training month, spotlighting these texts: *A Guide for Sunday School Evangelism,* ETTA. *Evangelism in Your Local Church,* Swanson. *The Art of Soul Winning,* Downey.

Spring

April—Spring Loyalty Campaign.
May 7—Cradle Roll Sunday.
May 7-14—National Family Week.

Summer

VBS—in your church and extension VBS wherever possible.

Fall

October—Enlargement Campaign: "Won by One."

Further helps on these programs can be secured from the National Sunday School Office, 260 West 44th Street, New York 36, N. Y.

Rev. L. W. Pippert, Home Secretary, presenting Extension to district Sunday school secretaries conference at Chicago, November 29–December 2.

Answering Some Serious Questions

n Introduction to the Science of Mis-ions, by J. H. Bavinck. Baker Book louse, Grand Rapids, Mich. 323 pages, 4.95.

This book meets an urgent need for erious students of missions. The title appropriate since it sets forth a sci-ntific approach to missions as defined n the Biblical philosophy of the nature f the Christian mission. The first edi-ion was published in Holland six years go and has been translated by David I. Freeman in collaboration with Ed-mund P. Clowney, of Westminster heological Seminary. It is of interest hat authoritative voices in missionary natters speak the Dutch language. In n earlier book, *The Impact of Chris-ianity on the Non-Christian World,* Dr. Bavinck offered some significant an-wers to searching questions raised by he monumental work of Hendrik Kraemer, *The Christian Message in the Non-Christian World.* In this new book Dr. Bavinck enlarges on some of the ruths and principles emphasized in the previous work.

That which will be most impressive nd appealing to readers of THE ALLIANCE WITNESS is Dr. Bavinck's in-istent emphasis on the Biblical basis nd principle for every aspect of mis-ionary motive, message or method. It s impressive to note that a sturdy Cal-inistic affirmation of God as sovereign, ather than rendering missions unnec-ssary, produces a warm concern and disturbing sense of responsibilty to erve in fulfillment of God's eternal urpose. One clearly Biblical idea tressed here is what Bavinck calls "all-nclusive salvation." This involves for he missionary the demanding task of elping those whom he leads to Christ o build a new life structure around the ew-found Lord and "all the things vhatsoever He commanded."

All who are in or are considering nissionary service, as well as those who vant to maintain a serious missionary rayer interest, should give attention to he matter discussed here under the eading "The Missionary Approach." This, with the section on the non-Chris-ian religions, makes clear the need for ympathetic appreciation of every as-ect of the history, language, religion nd way of life of those to whom the nissionary is sent. "Abstract, disem-odied, and history-less sinners do not xist; only very concrete sinners exist, vhose sinful life is determined and haracterized by all sorts of cultural nd historical factors: by poverty, unger, superstition, traditions, chronic lnesses, tribal morality, and thousands f other things. I must bring the gospel of God's grace in Jesus Christ to the whole man in his concrete existence, in his everyday environment. It is obviously then a great error on my part if I do not take a person's culture and history seriously" (p. 81).

This sort of sensitivity on the part of one who comes with a deep awareness that his own sin, from which he finds cleansing and deliverance in Christ, is in no sense more respectable than that of his "heathen" friend, makes a missionary effective. Incidentally, it is gratifying to turn to a scholarly work on this subject and find the terms "heathen," "missionary" and "missions" used properly and without apology. The ideas of *diakonia, kerygma* and *didache* which Bavinck discusses probably cannot be fully meaningful apart from the crucial concepts involved in those other words.

This book has much to contribute to the stimulation and education of those who look to the attainment of what Bavinck calls the threefold aim of missions: the conversion of the heathen, the establishment of the church, and the glorification and manifestation of divine grace. Particularly in connection with the discussion of church establishment Bavinck raises many basic and practical questions and offers some discerning answers. Dr. Clowney is certainly correct in his statement on the book jacket: "Even where one would take issue with the author's conclusions he cannot but be indebted to him for his structuring of the problems and for his constant return to Scripture in formulating answers."—J. F. SHEPHERD.

Looking Toward Easter

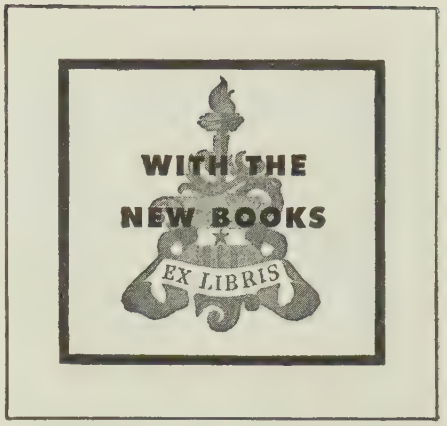
Messages on the Resurrection, by Herschel H. Hobbs. Baker Book House (1959), Grand Rapids, Mich. 87 pages, $1.75.

The Pathway to the Cross, by Ralph G. Turnbull. Baker Book House (1959), Grand Rapids, Mich. 126 pages, $2.00.

These two thin volumes are worthy of attention, especially that of the pastor who is thinking of material for Holy Week and Easter preaching.

Both books present a well-organized and an appealing series of messages. Dr. Hobbs' seven messages are all based on First Corinthians 15. Dr. Turnbull has ten sermons in his book which seek to survey the salient aspects of the Person and work of our Lord from before the incarnation to the ascension.

It is encouraging to realize that this clear Biblical truth is being presented with urgency and conviction in the two important churches where these authors presently serve. These are certainly better than ordinary books of sermons.—J. F. SHEPHERD.



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Flying Doesn't Get You There

The Gospel Blimp, by Joseph Bayly. Windward Press (1960), Havertown, Pa. 85 pages, $2.25.

This is one of those publishing rarities: a book that you can't lay down and one you can't keep to yourself. A rare blend of delightful humor and penetrating truth makes you want to laugh one minute and cry the next.

After reading the first few pages I jotted down my estimate of the book's moral: *Evangelicals are so busy thinking of sensational, or at least unusual, ways of reaching the multitudes, that we haven't time for the next-door neighbor whom we originally intended to reach.* An enjoyable excursion through the remaining pages only confirmed that initial impression.

The final chapter, "An Interpretation," presents this unanswerable assertion: "We attend committee meetings, we serve on boards, we prepare dinners, we run the mimeograph, we organize and reorganize. And we end up without time to get to know our neighbors, let alone to love them. For love is doing, not feeling; love demands time."

But before you get to this meat of the story, you pass through the hilarious adventure of Commander Herm and his battle-scarred blimp. And it is not presented without good reason. In fact, we daresay you too will feel that this book is Spirit-inspired.—DAVID R. ENLOW.

Books in Brief

Wiser Than They Thought, by V. Raymond Edman. Scripture Press, Wheaton, Ill. 142 pages, $2.50.

With imagination, but without distorting the facts, Dr. Edman has written a series of meditations which include incidents that could easily have occurred in the lives of the characters involved in the Christmas story.

R. E. COOK

Rev. Jean Badinga, chairman of the Gabon Church

The Gabon Church Comes to Maturity

From Tutelage to Adulthood

By REV. R. E. COOK

Chairman, the Alliance Mission, Gabon

"When a boy becomes an adult, takes unto himself a wife and becomes the founder of a family, that boy conducts himself as an independent man.

"Before he married he lived under the authority of his parents. He carried almost no responsibilities in the conducting of family affairs. His mother and father made decisions for him.

"Now, in his turn, he has become the head of a family and carries on his shoulders all the responsibilities assumed, until then, by his parents.

"He is proud of his liberty—and rightfully so!

"His is the joy of having a home, plantations, a wife and children.

"But his also, hard work and responsibility.

"He must provide for, rear and protect his own!

"Henceforth he must conduct himself like a man, respecting his neighbors and demanding, in turn, respect for himself.

"Gone are the years of careless happiness when his father took care of everything.

"But there are no regrets. This is life: No man or people can live forever under tutelage. There comes a time when they must take over the direction of their own affairs and conduct themselves as adults, with intelligence and courage."

THESE wise words, spoken by Prime Minister Leon M'ba to his countrymen as the tiny Republic of Gabon approached the momentous day of its independence, apply equally well to the evangelical church of The Christian and Missionary Alliance in Gabon. It also is emerging from a period of tutelage into adulthood.

Having been formally organized in 1956, the church took over full responsibility for its support in January, 1959. Until April, 1958, the Gabon Government had refused to recognize any religious society formed by Africans. The church leaders are now drawing up papers of incorporation and it is expected that the church soon will be recognized by the government. Until the present time the church has governed itself by rules and regulations adopted from year to year by the national conference. They now are preparing a constitution to present to their annual conference for approval.

It is quite impossible to describe clearly the moments of tension and incidents of misunderstanding that have strewn the long path leading to the church's committing itself to this course. It has only been through prayer, patience and humility on the part of missionaries and church leaders that this long-sought-for goal has been achieved. The prayers of you people in the homeland have been a deciding factor.

The African workers have faced real hardships as their financial support was being gradually, and then completely, withdrawn. As modern civilization swept over the country the French did all they could financially to hold the favor of this newly formed republic. While they were increasing their giving, we were decreasing ours. This was hard for our people to understand, and they accused us of lacking in love and of being indifferent to their welfare. They have slowly learned the meaning of Prime Minister M'ba's words, "Gone are the years of careless happiness when his father took care of everything."

From the inception of the work the Mission gave token financial help from foreign funds to men who wanted to be sent out as evangelists. This plan proved to be unsatisfactory. There was constant pressure for a "raise in pay" and the executive committee spent hours in dealing with the workers. It appeared that some of the men were in the work for the little money and the sense of security they received from being employed by the foreigner.

The Mission at last decided to change its method and to make an annual grant to the church rather than to individuals. At the annual meeting of the national workers we instructed them in setting up a budget, using the Mission grant and an estimation of offerings in the local churches during the coming year as a basis for arriving at a suggested pay level. This was a difficult task because to the majority of workers figures mean absolutely nothing.

Yet the budget system is a great improvement. When the workers

ealized that the budget determined
neir pay they ceased asking for
aises. Lower offerings meant lower
ay; higher offerings, higher pay.
ccordingly the pressure has shifted
rom the foreign missionary to the
hurch.

In 1949 the national leaders began
neeting once a year for a confer-
nce. It was at such a meeting in
953 that the budget system was
dopted. In this way the church had
een well prepared for its organiza-
ion in 1956. Early the following
ear (1957) eight men from five
ifferent tribes were ordained, one
equisite being that they were sup-
orted by their church.

At the time the national church
vas organized the Mission chairman
nnounced that the subsidy would be
ontinued through 1956. In 1957 it
vould be reduced by one-third, a
ike reduction would be made in
958 and all subsidy would be cut
ff in 1959.

At the 1959 national conference
he churches of Gabon were divided
nto seven districts. In each district
ll offerings are pooled. After 3 per
ent is taken out to meet the govern-
nent's assessment for their "family
ompensation" plan, 7 per cent is
ent to the national church treasury
nd the balance is divided among
he workers. Their monthly income
as been ranging from $2.45 to $8.15
JS for pastors, and from $1.25 to
7.00 for catechists and evangelists,
epending on the districts. In con-
rast, the legal minimum wage for a
ommon laborer in Gabon is about
12.00. It is gratifying to note that
he national conference recently
vent on record as having no com-
laints because of the low income.

The ordination of eight national
vorkers has meant an increase in the
umber of baptisms: from 70 in 1957
ne number jumped to 336 in 1958
nd to 1,093 in 1959. There are now
fty-five Christian workers with
nirty-seven churches having ten or
nore members with elected elders.
he total church membership of over
,000 is made up of people from at
ast ten different tribes.

As the missionaries in their last
onference celebrated the twenty-
fth year since The Christian and
Missionary Alliance entered Gabon
ney paused to look back. Labors,
rials, tears and discouragements
emed small in the light of victory. The purpose for which the first missionaries pushed their way through unbroken forests and up unnavigable rivers is being realized: the winning of some from every tribe and the calling out of members of the Bride of Christ.

But the "backward look" must be brief. It is but an aid in evaluating the future. The 1960s are the decade of the "forward look." The old approach to missions is outdated. Gone are adventure and romance.

At a recent African inter-mission, interchurch conference at Brazzaville the speakers noted that the time of Western influence in Africa, as far as it depended on prestige and wealth, is past. Widespread education, enlightenment and nationalism result in the new missionary being confronted with an entirely different situation than that encountered by his predecessors. The present "explosion" in Africa is causing every serious-minded missionary to examine himself. Sometimes he is shocked at the unconscious attitudes brought to light by these new circumstances. These changes are so abrupt and drastic that many observers are frankly of the opinion that some missionaries will not be able to fit in. They believe that young people with a fresh approach will be needed to carry on. The missionary today must so relate himself to the African Christians that they will know he understands that the time has come "when they must take over the direction of their own affairs and conduct themselves as adults with intelligence and courage."

It is being said that the time for missions in Africa is over. If a person is speaking of "pioneering" in the old sense of the word, or of a "superior" people going to an "inferior" people or of having a condescending attitude, then I agree. But there is great need for missionaries who will come to Africa with a God-given burden to work *with* the Africans in the building up of believers and the winning of lost souls. They will need to be consecrated, endued with patience and truly humble. It will not be easy for a "specialist" to have his suggestions rejected at times by an untrained people. It will take study and effort to "fit in" with and be under subjection to a less mature group.

The present dearth of missionary recruits is very disheartening for those of us who see the crying need all around us. Why is this dearth? Have we as missionaries failed to present the need in the proper way? Has our presentation become so humdrum as to lull our young people to sleep? Is it that the modern, well-educated young man of today sees no urgent appeal in missions? Does he feel his degree can be better used in more sophisticated circles at home?

How wrong can a person be!

The mission field of the sixties presents an opportunity that would be almost impossible to find in the United States. The mission field of the sixties demands well-trained men, and I repeat *men!* This very day, here in Gabon, a number of well-qualified young men could be placed in strategic places that are crying for help. If these men could speak French fluently (the day of "pidgin French" is past), they could launch right into a work that would keep them on the move night and day: religious instruction classes in government schools, youth work, translation work, Bible classes, training classes for Sunday school workers, training leaders in music. These are "musts" in the developing of the church—but areas inadequately provided for so far.

Will we find the recruits to meet the needs of this new, adult church? We will if you pray! We will if you say "Here am I; send me"! ◆ ◆ ◆

Quotes from Our Contemporaries

In *The Sunday School Times,* VANCE HAVNER says:

"The hour calls for transformed nonconformists, who have mastered by the Spirit the positive-negative combination of putting on Christ and making no provision for the lusts of the flesh. That will never be a popular movement. Multitudes who crowd the Lord for loaves and fishes will disperse when they face the meaning of His flesh and blood. Only a remnant will remain."

In *Worldwide,* DOROTHY GRUBER writes from India:

"Oh, that we might see things through God's eyes that we might know something of what it costs God to have His Temple unclean and in disorder! We pray for revival and the outpouring of the blessing of God upon us and our work, and yet we are so unconcerned about uncleanness in our lives. The thing which is grieving God's heart means so little to us."

PHILIP GENDREAU

A view of Bombay, India

Why Only One Way?

By MRS. E. J. ENTZ

THE attitude of an educated Gujarati Indian toward Christianity was recently emphasized to us. "I am seeking to know God," confessed our Hindu language teacher, Mr. Joshi, "and I feel confident that if I continue in the path I am taking I shall come to have a true vision of Him."

Yet the "path" he was taking did not appear very clear even to him. He mentioned something about fasting and shutting himself up in a room just to look inward, examining his soul. I told him that from experience I have come to know God in a real sense, through His Son the Lord Jesus Christ and His written Word, the Bible. He seemed deeply impressed and asked for a Bible. We gave him a Gujarati New Testament and continued to pray for him.

Some time later Mr. Joshi told my husband he had concluded that he could believe in Christ and also hold his Hindu beliefs. "Why do you Christians insist that there is only one way, and that it is through Jesus Christ?" he asked. "That is the vital difference between Christianity and other religions," my husband replied. "You must receive Christ only and none other, and then He will make all the difference in your life. In the Bible it is written, 'There is none other name under heaven given among men, whereby we must be saved.' "

Just recently Mr. Joshi asked me for a picture of Jesus Christ. To his surprise I asked rather bluntly, "And what would you do with it?" He looked at me, puzzled and silent. "Would you hang it along with the gods you keep in your home?" I asked. Sheepishly he grinned and stammeringly admitted a half-yes and a half-no. I told him that the very best picture of Jesus is given by God Himself in the Bible, and that the Lord Jesus wanted to reign in his heart, not from a picture on his wall.

Only a couple of weeks ago this man witnessed the power of our Lord to heal. Just a week before we were to leave to take our language exams, Mr. Entz became very ill with malaria. Mr. Joshi felt it his duty to visit the bedside of his student, and he advised that we consult a doctor. But the Lord had given to both of us, separately, verses of instruction and promise that God would heal for His glory. We felt that if we turned to the doctor and to the readily available malaria pills at this time, it would be in outright disobedience to the Lord.

We explained to Mr. Joshi that our Lord would heal better than the best of doctors. After a time of heart searching and of confessing our faults one to another, we called in the Indian pastor and a Christian layman to anoint my husband and pray with us. The fever left and from that time on there was no recurrence of the chills and fever. We praise God that His name was magnified in our own hearts as well as before the unbelievers.

Pray with us for this high school teacher, that as he teaches us the Gujarati language he may be drawn to the Lord. He still stands afar off and gazes at the beauty of the Lord, but in his path lies the great stumbling block—the notion that many roads lead to God.

As we have talked with Hindus from time to time there is always the same argument: "God is known to various people by various names. Just as to a man's wife he is known as 'husband,' to his children as 'father,' to his associates as 'friend,' so God to Christians is known as 'Jesus Christ,' and to us Hindus as 'Krishna.' "

Our neighbor, a well-educated eye specialist, expressed a similar thought. "Attaining heaven," he said, "is like viewing a building. In order to get a complete and proper view one must view it from all different sides and angles." To this my father (Rev. F. W. Schelander), who was visiting us from the Marathi area, replied, "Men have their viewpoints but only God's viewpoint is the right one; only God's standard is the perfect one." But there was no glimmer of faith in our neighbor's heart. As we walked home our hearts were saddened and we realized anew that no man can come to Christ, except the Father draw him.

The missionaries in Gujarat, India, pictured on our back cover are: Seated (l. to r.) Rev. H. J. Davey, guest speaker at the conference; Mrs. K. H. Kose, Rev. K. H. Kose, chairman. Standing: Rev. and Mrs. E. G. Jacober, Miss Ruth E. Blews, Rev. and Mrs. Paul L. Morris, Rev. and Mrs. Paul C. Haagen, Rev. and Mrs. James L. Evans, and Rev. and Mrs. Elmer J. Entz.

Mali–Upper Volta

Bikasso is in need of an adequate church building. Pray that a suitable location may be found.

Gabon

In Lastoursville the district government official, an African Christian, is the activating force in the growing Christian group. An educated young man of the Badouma tribe recently begged our society to begin work in the surrounding district of about 7,000 square miles, promising he would gladly travel the length of his tribe, serving as an interpreter. Also, the chief of this tribe has requested the Protestant mission to reach his people. The only contact we have with this entire area is the visit of one of our missionaries at irregular intervals, traveling about sixty miles from Koula-Moutou, a district which in itself demands his full time. No African workers are available. Claim these people for Christ through united prayer.

Viet Nam

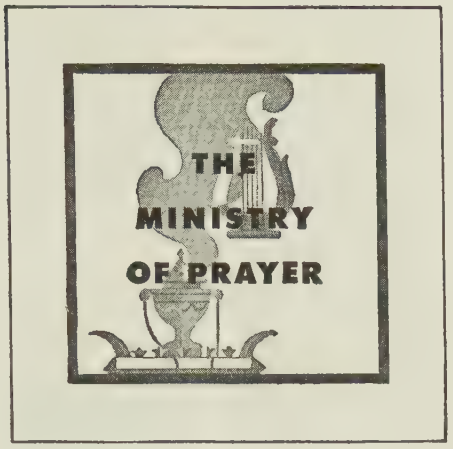
E-Mil, the Raday worker whose story was told in flannelgraph, is in need of much prayer. He is far from the Lord and is a real hindrance to the Lord's work in his home village of Buon Ea M'Droh. He has openly ridiculed the gospel and has turned back to the heathen sacrifices, causing a number of weaker ones to stumble and bringing discouragement in the church there. . . . The death of Y We (pronounced E Wet), the outstanding Christian in the Cheo Reo district, was a serious blow to the work among the Jarai tribespeople. He was killed in his home by the Viet Minh terrorists early in October. In subsequent visits to his village, however, the missionaries have found a greater interest than ever on the part of the people. His wife has indicated a determination to follow the Lord. In a recent service three adults accepted the Lord. Pray that this seeming defeat will be turned into glorious victory.

Cambodia

The first semester of the Bible school ended a week before Christmas. God kept the six students physically and financially and helped them all to grow spiritually. He also gave strength and wisdom to the teachers. . . . Continue to pray for Dararith and Pok Sua, who did not return to school this year. May God show them definitely what His will is for them in 1961. . . . Pray especially for guidance concerning the plan for single girls to attend the Bible school next year. The national church committee is considering the appointment of a Cambodian lady to supervise the girls.

Laos

Many of the young people in the Luang Prabang area were being called up for military service. This took promising young men from Christian communities. Pray that these young people will maintain their testimony and be true witnesses as they serve with the army.



. . . There is an excellent spirit among the twelve students at Xieng Khouang Bible school. In praying for these students remember the unsettled conditions in Laos. In some areas it is impossible to venture into the district; in other areas travel is limited. Communist propaganda is very effective among the forest people. Pray that God will overrule in the affairs of this land. . . . These are difficult days for the Christians in Laos, particularly where the workers are not able to make their regular visits. The elders in these areas are for the most part untrained and need the support that our prayers will assure.

Colombia

Pray for the work done along the Pacific coast by the members of the Buenaventura congregation. To get to various preaching points for evangelistic services they use two canoes with motors. . . . Pray for planned advances by the national churches.

Ecuador

Praise God for a fruitful season with the gospel tent. Pray that the new believers will be grounded in the faith. . . . Pray for believers in isolated places as the rainy season begins. Fellowship with other Christians will be difficult. Pray that they will be sustained. . . . Pray for the Pastors Retreat, February 9-14. National pastors and Christian workers plan to gather at Los Cerros, on the coast, for a time of spiritual refreshing.

Peru

The short term Bible school at Huánuco opened January 17 with a good attendance of young men and women. Pray that these young people will derive great profit from their studies, becoming established in their Christian lives.

Chile

Pray for the editorial office of the Spanish Press as it prepares the monthly Christian magazine, Sunday school material, books, tracts and children's materials. Pray that wisdom might be the portion of each writer and proofreader in producing quality work. . . . Pray for the speedy entrance into Chile of printing equipment and materials that have been donated or purchased in recent months for the expansion of the Spanish Press. . . . Pray for the Temuco and Santiago bookstores in these summer months, that more literature might be sold and that inquirers might be properly dealt with about salvation. . . . Pray for the subscription campaigns to increase the circulation of the monthly Christian magazine *Salud y Vida* and the gospel tract "La Voz." The goal is to increase the circulation of the magazine from 3,500 to 5,000 and the tract from 15,000 to 25,000 monthly. . . . Pray for the people who receive the sixteen million pages of Christian literature printed by the press each year, that the Spirit will water the Word and cause it to bring forth much fruit.

China–Hong Kong

Praise the Lord for clearing away all obstacles to the opening of the third roof-top church and school. Special meetings will be conducted at the end of January and in early February in preparation for the opening of the new church. The school opened soon after Christmas. Pray for a good reception by the settlers and for a full enrollment. Pray that through these contacts many will come to know the Lord. The other two roof-top churches are showing remarkable growth with people continually being baptized, indicating the spiritual benefits of this type of work. As the Lord provides more such centers will be opened. . . . Pray for the special meetings to be conducted by the churches during the Chinese new year season, at the end of January. Tracts will be distributed widely, and prayer should be directed toward definite conversions through the reading of these tracts.

Arab Lands

Praise the Lord for the baptisms in each section of the Arab Lands field. . . . Praise the Lord for a measure of religious freedom in spite of increased tension. . . . Pray for funds for the church buildings in Beirut, Damascus, Amman, Mafrak, Karak.

Japan

The Matsuyama church held a five-day city-wide evangelistic campaign. The evangelist gave clear, simple messages with great power. On the last night nearly eight hundred people crowded in. Each evening there was an eager group of fifty to seventy seekers who remained for instruction and prayer. The follow-up is now going on, much of it being done by Christian laymen since the senior pastor is still disabled (10/19/60 issue). Pray for this large group of seekers, that many may be truly saved and grow in the faith. . . . The Ozu church also held a similar campaign with the same evangelist and many sought Christ. There were a number who had been prayed for over a long period of time who came to Christ.

JAMES B. HARR, Reporter

To the Fields

The *Misses M. Janice Orman* and *Gertrude R. Hawley, R. N.*, left January 11 for language study in Switzerland before taking up their work in Africa.

Miss Orman is a graduate of Toccoa Falls Bible College and a member of

M. Janice Orman
Ivory Coast

G. R. Hawley, R.N.
Congo

the Alliance church in Memphis, Tenn. She spent some time in training at Headquarters in New York. She will be secretary-bookkeeper for the Ivory Coast Mission.

Miss Hawley, a member of the Veneta (Ore.) Alliance Church, is a graduate of Canadian Bible College and the Sweet Home School of Nursing, Eugene, Ore. She will serve as a nurse in the Congo upon the completion of language study.

On Furlough

Rev. and Mrs. Nathan E. Ost and sons, Jonathan, Stephen and Peter, arrived January 7 from Guinea, West Africa. They have completed their third term.

The New Generation

To *Mr. and Mrs. C. E. Long,* Viet Nam, a son, Robert Edward, on December 19, 1960.

To *Rev. and Mrs. E. A. Cline,* Viet Nam, a daughter, Robin Lynne, on December 19, 1960.

To *Rev. and Mrs. Gerald E. McGarvey,* Mali, West Africa, a son, Joseph Gerald, on December 20, 1960.

To *Rev. and Mrs. Milton A. Pierce,* Mali–Upper Volta, West Africa, a daughter, Elin Mae, on December 12.

To *Rev. and Mrs. Walter P. Collins,* Brunswick, Ga., a son, Timothy Daniel, on December 29, 1960.

To *Rev. and Mrs. Richard E. Bartmas,* Acmetonia, Pa., a daughter, Hope Priscilla, on December 8, 1960.

To *Mr. and Mrs. Harold Irish,* Milford, Conn., a daughter, Laurel Lee, on November 21, 1960.

To *Rev. and Mrs. Samuel Wilson,* Peru, a daughter, Linda Beth, on January 1.

With the Lord

Rev. John Arthur Peterson, former pastor, evangelist and district superintendent in The Christian and Missionary Alliance, died Saturday morning December 17, 1960, after an illness of several months.

J. A. Peterson

Mr. Peterson was born November 2, 1882, on a farm near Boone, Ia. As a young man, while attending revival services with a friend, he suggested that they give their hearts to Christ. The friend replied, "Make a fool of yourself if you want to, but you'll do it alone." Mr. Peterson was converted that day and started a life of ministry.

He was a man of many gifts, great energy and unfailing devotion. He served in the Northwestern District as pastor, evangelist, assistant superintendent and later as superintendent of the district, and also as president of St. Paul Bible College. The results of his labors are to be found everywhere in the churches of the district.

The funeral service was held at the Bethel Alliance Church, southwest of Boone, Ia., the church he built near the spot where he was saved and of which he was a charter member. Rev. R. A. Chapman was in charge of the service. Mr. Peterson is survived by two sons and two daughters.

Pennsylvania Congregation Dedicates New Church

The Christian and Missionary Alliance congregation of Dorseyville, Pa., has built and dedicated a new church to replace "The Little Red Brick Church." The old church, a landmark in suburban Pittsburgh for over a hundred years, has been supplanted by a $100,000 structure of American Colonial design with a sanctuary seating 230. An ornamental façade features an open Bible on a brick pedestal backed by a large cross and grillwork. On the cross and grill are figures of fruit clusters, symbolizing the harvest of conversions through Alliance missionary efforts. Above the cross a tall steeple spears skyward and supports a smaller cross.

Special features of the building are the art glass windows depicting the spiritual history of man from the Fall to the Resurrection; the all-white ornamental screen above the Communion table, and a divided chancel. The church also has an educational section designed for a completely departmentalized Sunday school.

At the dedication service the Dorseyville pastor, Rev. Franklin H. Krall, presided. Rev. H. J. Sutton, District Superintendent, delivered the dedication sermon.

Rev. Howard J. Hansen, reporter, stated that of the $100,000 spent on the church, the congregation had given $65,000 during the past few years.

"Victory Day" in Lincoln, Nebr.

December 11, 1960, was "Victory Day" for Central Alliance Church, Lincoln, Nebr., marking the liquidation of the debt on the building erected in 1952. The church cost $92,000. The paying of the indebtedness was accomplished a year and a half ahead of schedule.

The mortgage burning service included tape-recorded high lights of the dedicatory service. In addition, the

(Continued on page 19)

The Christian and Missionary Alliance, Dorseyville, Pa.

unday

ITUS 1:1-9 (verse 2).

. poor criminal stood before an Eastern ing trembling for his life. A moment ıter his head was to be severed from his ody. He asked for a drink of water. They rought it, and his hand trembled so that e could not drink. The king cried to him, Don't be so alarmed; your life is safe till ou drink the water." In a moment the lass was shivered on the pavement and he water untasted, and looking boldly up o the king he claimed his royal word. The ing smiled bitterly but said, "You have airly won it, and I cannot break my word ven to you; your life is safe."—A. B. IMPSON.

Monday

EVELATION 22:8-21 (verse 12a).

What better and wiser course can ye take han to think that your one foot is here nd your other foot in the life to come, nd to leave off desiring or grieving for he wants that shall be made up when our Lord and ye shall meet and when ye hall give in your bill that day of all your vants here? If your losses be not made up 'e have place to challenge the Almighty. But it shall not be so.—SAMUEL RUTHER-'ORD.

Tuesday

DEUTERONOMY 33:20-29 (verse 25a).

Someone said, "Anyone can fight the battles of *today*. Anyone can carry the burdens of ust *one day*. Anyone can resist the tempta-ions of *today*." It is only when we try to arry all the burdens of the days that we linch and fail. So, in our thoughts and cts and travels let us take them one day t a time. . . . Too many of us want the 'grace sufficient" for the *future* too, instead of for the present. . . . Let us leave the omorrows to Him.—SELECTED.

Wednesday

MATTHEW 26:36-45 (verse 39b).

He sendeth sun; He sendeth shower;
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father, Thy will, not mine, be done.

—S. F. ADAMS.

Thursday

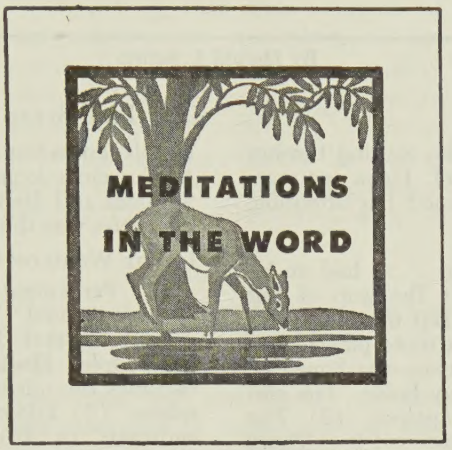
OHN 16:23-33 (verse 33).

n the world the believer will have tribula-ion. Trials will come; disappointments vill be many; his own feelings will vary. At times he may be happy, at other times risited with misgivings. In all these circum-tances he must look away from himself nto Jesus, for "he is our peace." Our place of refuge is in a Person. . . . "In me e might have peace." The moment we lepend on anything other than Him we nay find ourselves tossed by the billows of a stormy sea. It is when we go to Him that ve find peace.—PENTECOSTAL EVANGEL.

Friday

PSALM 22:19-31 (verse 19).

The heart cry of the wretched righteous s always heard of God. It may not so appear immediately, for faith needs to be tested to prove its genuineness. David expressed that faith when he cried, "Thou hast heard me" (v. 21), and then acted his faith by a declaration of intention (v. 22) to extol God's name to others and to offer his own praise. Then comes the admonition to all who fear God to praise and glorify Him (v. 23), and that in spite of untoward circumstances.—PAMEII.



Edited by EDITH M. BEYERLE

Saturday

EPHESIANS 5:1-17 (verse 2).

The prime requisite for doing God's work is love which cannot be moved to anger nor stirred to self-assertion but meets and conquers murmuring and rebellion by a patient holding forth of God's gift, which is in some faint degree an echo of His long-suffering. He who would serve men most, sleeping or waking, must carry them in his heart and pity their sin. They who would represent God to men and win men for God must be "imitators of God . . . and walk in love" (marg.).—ALEXANDER MACLAREN.

Sunday

GALATIANS 6:1-9 (verse 2).

If you are willing He will give you the burden of prayer, the best way of helping. I was retiring one night when there came to my heart the consciousness of some poor toiling fellow working all night, who had told me about the lonely office. It came to me to pray for a long time for that desolate heart, that he might be strengthened and blessed. These are but little ministries, but there is no ministry so delightful and none so fruitful as carrying the burdens of God's children.—A. B. SIMPSON.

Monday

JOHN 14:16-31 (verse 30b).

No other man could look into the face of God without shame at his conduct. Jesus looked up into the face of His father and said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." The white Christ came clear and clean out of the glory of the eternal Father and walked through a soiled world without a speck on His raiment, His life. That is the Christ we trust to give *us* the victory too.—THE OVERCOMER.

Tuesday

JUDE 1-7 (verse 2).

Divine love is perfect peace and joy; it is a freedom from all disquiet; it is all content and happiness, and makes everything to rejoice in itself. Love is the Christ of God. Wherever it comes it comes as the blessing and happiness of every natural life, a redeemer from all evil, a fulfiller of all righteousness and a peace of God which passeth all understanding.—WILLIAM LAW.

Wednesday

MARK 8:27-38 (verse 34b).

If thou wouldst walk with Me,
Take up thy cross:
I carried Mine—is thine, then, heavier?
Step for step, I walk with thee:
Lay thy tired hand in Mine,
The prints that press thy palm
Love bare for this alone—
That I and thou together mightest walk
Thy Calvary!

—SELECTED.

Thursday

GENESIS 15:5-18 (verse 5).

"Look now toward heaven." The tent was changed for the sky! Abraham sat moodily in his tent; God brought him forth beneath the stars. And that is always the line of divine leading. He brings us forth out of our small imprisonments and He sets our feet in a large place. He desires for us height and breadth of view. . . . He wishes us, I say, to exchange the tent for the sky, and to live and move in great, spacious thoughts of His purpose and will. —J. H. JOWETT.

Friday

DEUTERONOMY 2:1-8 (verse 7).

God never forgot and never forsook the nation of Israel even though they disbelieved and disobeyed Him. He fed them and led them for forty years while He disciplined them. He remembered that they were dust (Psa. 103:14). Oh, the marvelous, undiminished and unlimited grace of God! In spite of the many failures regarding our reactions to His dealings He is still our merciful Father. He sees our "dust" is of very poor quality at best. Israel's failure lay in the fact that she could not *see*. The human heart is slow to learn to "walk by faith."—PAMEII.

Saturday

ISAIAH 38:14-22 (verse 14b).

When you feel temptation approaching you then, as a bird by some quick instinct is aware that the hawk is hovering near, instantly lift your heart to Christ for deliverance. He cannot rebuff or fail you. "He shall cover thee with his feathers, and under his wings shalt thou trust." When any petty annoyance or heavier worry threatens to mar your peace, in the flash of a moment hand it over to Jesus, saying, "Lord, I am oppressed. Undertake this for me."—F. B. MEYER.

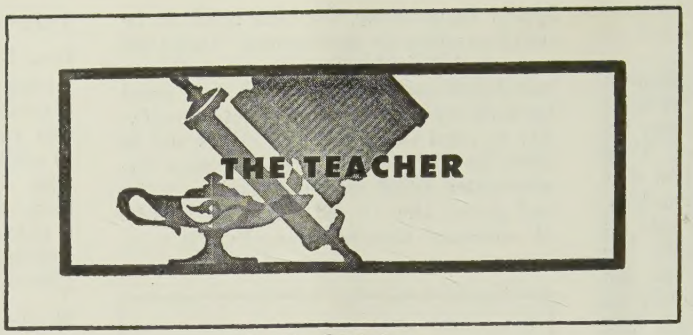
I have never heard anything about the *resolutions* of the disciples, but a great deal about the *Acts* of the Apostles.—HORACE MANN.

January 29, 1961

LESSON TEXT—
John 5: 9c-24

GOLDEN TEXT—
John 5: 24

DEVOTIONAL READING—
John 8: 25-32



February 5, 1961

LESSON TEXT—
John 6:25-40

GOLDEN TEXT—
John 6:35

DEVOTIONAL READING—
John 6:47-56

By Harold J. Sutton

Jesus' Authority Challenged

It was the Sabbath. Jesus drew near to the waiting throngs in the porches overlooking the Bethesda pool. Upon one man, perhaps the most helpless of all, Jesus turned His attention.

I. THE CURE (John 5: 2-9).

There is (1) *the misery.* "A certain man . . . had an infirmity thirty and eight years" (v. 5). In the grip of this painful distress the sufferer was helpless. But the malady of sin is worse. Multitudes are shackled by a more painful distress and a more helpless suffering. The man was hopeless: "I have no man" (v. 7). Again the analogy holds. The sinner, apart from God, is helpless and hopeless. (2) *The Master.* "When Jesus saw . . . and knew" (v. 6). There you have the concern of Christ for the sinning and suffering. "Do you want to be made well?" The Master was willing and able. The power was present; the offer stood. The burden of release was on the man. "Wilt thou be made whole?" (3) *The mastery.* "Rise, take up thy bed, and walk" (v. 8). In the word "rise" is the lift of recovery. The word is packed with omnipotence. The words "take up thy bed" signify more than victory, they signal mastery. Whatever has occasioned our proneness in the past is now conquered and becomes a soldier enlisted in our cause. Then follows the "walk" of spiritual advance. Our man is on the way to Christlikeness, the goal and glory of the redeemed.

II. THE CONTROVERSY (John 5:10-18).

"On the same day was the sabbath" (v. 9). The controversy was twofold: (1) *The Sabbath* (vv. 10-16). The man was probably well known. His cure was conveniently ignored. He carried a pallet—and it was the Sabbath! His healing was nothing; the Sabbath technicality was everything. Granted that the law was on the side of the objectors, it was a law bearing on commerce, not one beamed at compassion. The redemptive work of healing and restoration knows no Sabbaths. No day marks its cessation and no night suspends its operation. God did rest from His work of creation on the seventh day (Gen. 2:2). By "rest" is meant not recuperation but cessation. God rested not because He was weary but because He was finished. That rest was broken by sin. The Fall necessitated the beginning of redemptive work and for almost six one-thousand-year days the labor of an untiring God has sought to woo men back to Himself. Christ shares that labor and the impotent man's cure was proof of the divine restlessness. (2) *The supernatural.* "He . . . said also that God was his Father, making himself equal with God" (v. 18). Christ thrilled with the consciousness of deity. Jesus considered Himself and the Father to be one. The Jews so understood Him and He meant them to so understand. See it in the subsequent context. (a) What the Father does, the Son does (v. 19). (b) Does the Father raise up the dead, and quicken them? So does the Son (v. 21). (c) Do men honor the Father? They are to honor the Son (v. 23). (d) Does the Father have life in Himself? So does the Son (v. 26). (e) Christ appealed to the witness of John (v. 32), of works (v. 36), of the Father (v. 37) and of Moses (v. 46).

NOTE. God is to rest in redemption even as He did in creation. Those who are to rest with Him redemptively are those who rest in Him here and in whom He finds rest.

The True Bread

In this lesson we are in the third year of our Lord's ministry. As the cross loomed on the horizon Jesus began to tighten the lines and disciples became fewer. The year was A. D. 29; the scene was the western shore of Galilee.

I. THE WORD OF GOD (John 6:25-27).

(1) *Perceptive.* "Ye seek me, not because . . . but" (v. 26). The sensational ("miracles") had passed to the materialistic ("loaves"), and the Saviour knew the motives that brought the people. He is the discerner of thought and intent and becomes the mirror by which men are made known to themselves. (2) *Directive.* "Labour . . . for that meat which endureth" (v. 27). "Meat" and "bread" are interchangeable. All food is "meat," the prime requisite for sustenance. But there is a meat beyond physical meat. Both have their levels and both must be appropriated and assimilated. (3) *Corrective.* "That meat . . . which the Son of man shall give you" (v. 27). Verse 24 indicates that the people missed the significance of what was happening. Their level was too low. These people were the forerunners of the food (loaves and fishes), fun ("the miracles") and fellowship ("a great multitude") crowd of today. The emphasis must be on Christ, not on what He does and gives. It is "the Son" who matters. All else is marginal.

II. THE WORK OF GOD (John 6:28-37).

Interest turned to some fancied "work" of merit. Our Lord accommodated Himself to their vocabulary. (1) *Requirement.* "This is the work of God, that ye believe" (v. 29). Do you, asks Christ, really want to please God? Then "believe on him whom he hath sent." But they persisted, "What dost thou work?"—"Providing bread is nothing. Moses did that in the long ago." Granted, says our Lord, but the *source* of "bread" is everything. And this is bread on a different level. Wilderness bread was but a type. (2) *Release.* This is manifold and abundant. (a) Life is given (v. 33). This life is of a new order, on a new level, and it imparts the nature of God. (b) Satisfaction is granted. "Never hunger . . . thirst" (v. 35). Here is a satisfaction that abides; there is no disappointment afterwards. (c) Immortality is guaranteed. "I will raise him up at the last day" (v. 40). Here is a release that reaches to another world. (3) *Redemption.* "Him that cometh to me I will in no wise cast out" (v. 37). Both invitation and promise are packed with the power of Deity. The only barrier is self.

III. THE WILL OF GOD (John 6:38-40).

This moves in two directions: "Mine own will, . . . the will of him that sent me" (v. 38). Both incarnation and intention are here. It is the Son moving harmoniously within the framework of the Father's will. (1) *The will of God regarding Christ.* This is spoken in terms of redemptive success. No failure was contemplated. Many sons *are* to be brought to glory. There are those to be raised up "at the last day." Man, redeemed and restored, is to be the ultimate. (2) *The will of God regarding man.* Seeing, believing, possessing, sharing: all these are included in verse 40. To see with the eye of faith, to lay hold personally and consciously on the Redeemer for salvation; to possess in full measure the life of the ages, and to share in the triumph of resurrection glory—all this is the divine will for mankind.

THE SHEPHERDING LAMB

(Continued from page 5)

irstfruits unto God and to the Lamb," it is written, "These are they which follow the Lamb whithersoever he goeth" (Rev. 14:4). Theirs s not lip service nor a vacillating walk, but a passionate devotion to he Great Shepherd and an unquenchable desire to be in His presence continually.

Oh, that all sheep who are going astray will return without delay unto he "Shepherd and Bishop" of their souls (1 Pet. 2:25). Only as they abide in Him will they find true rest and peace.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of he sheep, through the blood of he everlasting covenant, make you perfect in every good work to do his will, *working in you* that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20, 21). ◆ ◆ ◆

THE REAL BATTLE FOR LAOS

(Continued from page 7)

ever-present satanic opposition to the advance of the gospel, for it is in the lands of Southeast Asia that this generation has seen the powers of darkness shaken. Thousands of its hitherto neglected, primitive peoples scattered across its upland, inland, mountain vastnesses have "seen a great light . . . upon them hath the light shined." But, while "God, who commanded the light to shine out of darkness, hath shined in our hearts [and in theirs], to give the light of he knowledge of the glory of God n the face of Jesus Christ," even so t is "the god of this world" who, as he archadversary, "walketh about, seeking whom he may devour" and manipulating the affairs of men in an attempt to create situations which would curtail missionary work and imit that of the church, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

"There's a battle raging in the heavenly places," and it is our privilege and solemn responsibility to "put on the whole armour of God" and to come to grips—not with physical and material foes, but with principalities, with powers, with the rulers of the darkness of this world, with wicked spirits in the heavens. Laos—and Congo—and Viet Nam—and every area of Christian endeavor which is contested by the gates of Hades constitute a call to us to pray always "with all prayer and supplication in the Spirit, . . . watching thereunto with all perseverance and supplication," ever remembering that the weapons of our warfare are not physical, not mere human ones, but mighty through God to the pulling down of strongholds and fortresses. "Greater is he that is in you, than he that is in the world." Our marching orders are still "Occupy till I come." ◆ ◆ ◆

The day is near the dawning; the sky is rising; our Beloved will be on us ere ever we be aware. The Antichrist and death and hell and Christ's enemies and ours shall be bound and cast into the bottomless pit.—RUTHERFORD.

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PRISONS

Strong are the walls around me,
That hold me all the day;
But they who thus have bound me,
Cannot keep God away:
My very dungeon walls are dear,
Because the God I love is here.

They know, who thus oppress me,
'Tis hard to be alone;
But know not, One can bless me,
Who comes through bars and stone:
He makes my dungeon's darkness bright,
And fills by bosom with delight.

Thy love, O God, restores me
From sighs and tears to praise,
And deep my soul adores Thee,
Nor thinks of time or place;
I ask no more, in good or ill,
But union with Thy holy will.

—MADAME GUYON.

THE ALLIANCE FAMILY

(Continued from page 16)

pastor, Rev. R. L. Williams, spoke on the subject "Why Should the Work Cease?" God's faithfulness was related by Dr. S. T. Thierstein, representing the executive committee, and Mr. Melvin Brown, member of the planning commission, cited the need for immediate expansion.

The congregation is dedicated to meeting all the opportunities of the future in the power of God.

Carolina Church Quickened

The Christian and Missionary Alliance Church of Carolina Beach, N. C., received spiritual quickening through the ministry of Rev. Tommy Tyson, an "old-fashioned Methodist evangelist." Four persons accepted Christ, and many others sought to be filled with the Spirit and to be healed, as healing was presented as one of the spiritual privileges of the believer. The revival spirit continued after the meetings, reports the pastor, Rev. M. Howard Cashatt.

Toccoa Falls Institute Observes Golden Anniversary

On January 11 the Toccoa Falls Institute and Bible College, Toccoa Falls, Ga., began golden anniversary celebrations which will continue throughout the year. It was on January 11, 1911, that Dr. and Mrs. R. A. Forrest started the Bible school in the old Haddock Inn. Dr. J. A. Bandy, who succeeded Dr. Forrest as president two years ago, reports a capacity enrollment of 342 students, and a faculty and staff of 62.

Greeting Cards Made Useful

Your used Christmas cards and other greetings of a suitable nature can be put to good use on some mission fields. Write to the Foreign Department, 260 West 44th St., New York 36, N. Y., for a list of the missionaries who have requested these materials. You will also receive instructions for mailing.

Missionaries can also use Sunday school cards and picture rolls, flannelgraph pictures and Scripture calendars.

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FRANCIS AVE
CAMBRIDGE 38 MASS

Missionaries of the Gujarat field, India (see page 14)

Doors Open and Opening

FOUR principal phases of missionary work represent doors of opportunity in the Gujarat field of India: *radio, literature, Bible instruction by correspondence* and *evangelism.* At the recent annual conference each of these phases was reviewed as the missionaries made plans for the coming year.

With so much to be done and so few laborers they face the prospect, after this year, of having to suspend some of the present program. They are appealing urgently for prayer that more missionaries may be admitted to India soon. That any door should have to be closed solely for lack of personnel is heartbreaking. Impossibilities of this kind have again and again yielded to importunate prayer. We who glory in the victorious advance of the gospel in other days should remember that the weapons of our warfare today are as potent as those which won the victories then. Let us diligently employ them.

- **Radio.** The newest phase of ministry now opening in the Gujarat field is radio. Through the facilities of the Far East Broadcasting Company in Manila, Gujarati people in many parts of Asia will hear our programs.

- **Literature** production and distribution are rapidly increasing. This is due first to the climbing rate of literacy and to the zealous interest of Alliance missionaries and those of other societies using our publications, and also to the coöperation of the Bible Meditation League with its vision for reaching all the distant villages of North Gujarat.

- **Correspondence courses.** More than 2,000 people completed the Light of Life correspondence course and received certificates in 1960. Over 300 students completed the course in Acts. A young Hindu college student wrote, "I have now been reading and studying the Bible for twelve months. I have discovered that I can no longer worship idols, but must worship Christ alone . . ."

- **Evangelism.** The door of district evangelism is still wonderfully fruitful. Palanpur, Radhanpur and Dhandhuka are outposts for reaching the villages along the borders of the district. One of these stations will have to be closed next year unless new missionaries arrive soon.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 1634 Bayview Ave., Toronto 17, Canada